

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



YOUTH AND THE INTERRACIAL PROBLEM

Thomas A. Meehan

•

EDUCATIONAL FOUNDATIONS: THE UNFINISHED TASK

John LaFarge, S.J.

•

A SUGGESTION FOR NEGRO EDUCATION

George Streator

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PICK-ME-UP FROM THE SOUTH EDITORIAL

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July, 1940

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INTERRACIAL REVIEW



Vol. XIII No. 7

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is full recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." — *Jacques Maritain*

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other." — *Rev. John M. Cooper*

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." — *Carlton J. H. Hayes*

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." — *Rev. Francis J. Gilligan, S.T.D.*

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

Editorials

PICK-ME-UP FROM THE SOUTH..	99
CATHOLIC GRADUATES	100
YOUR HOUSING PROBLEM	100
"WAKE UP OR ELSE".....	101

Articles

YOUTH FACES THE INTERRACIAL PROBLEM <i>By Thomas A. Meehan S.T.L.</i>	102
EDUCATIONAL FOUNDATIONS: THE UNFINISHED TASK <i>By the Editors</i>	104
A SUGGESTION FOR NEGRO EDUCATION <i>By George Streator</i>	107

Features

THE INTERRACIAL FIELD	98
THIS MONTH AND NEXT	98
XAVIER UNIVERSITY NOTES	101
AS YOUTH SEES IT.....	109
PLAYS AND A POINT OF VIEW..	110
FROM HERE AND THERE DURING THE MONTH	111
BOOKS	112

INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ..	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	23,038

Number of Catholic Negro Churches	221
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	35,026
Priests Engaged in Colored Missions	300
Sisters Engaged in Colored Missions	1,100

Negroes in New York City	327,726
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

The above statistics are being widely quoted in the Catholic press and in many Negro publications. We are convinced that their general circulation will aid in informing the public as to the size and the importance of the vast interracial problem.

Combating Racism At Home

Apart from missionary endeavor, Catholics, and particularly the laity, owe the Negro a more active participation in movements designed to improve the economic status of the Negro population and to remove some of the handicaps that racial discrimination has imposed. Mrs. William M. McGarry, a Catholic worker in the cause of interracial justice, some time ago wrote to the *Philadelphia Tribune*—"I cannot work out my own salvation unless I help my neighbor to work out his and I must recognize that my neighbor cannot work out his salvation if he is handicapped by injustice, lack of means to provide for his home and family and above all prevented from obtaining his God-given rights to 'life, liberty and the pursuit of happiness!'"

It cannot be said that Catholics have been altogether indifferent to their responsibilities in these matters, for there exists a special Catholic Interracial Council which sponsors a monthly publication, the *INTERRACIAL REVIEW*, which is devoted to the combating of race prejudice and the attainment of social justice for all groups in society regardless of race.

—*The Union and Echo*, June 20.

This Month and Next

Herein a great deal is said about education; the education of youth, the attitude of colleges, the technical education of the Negro collegian, and—the most important task—the education of the public to the solutions of interracial problems. First we greet the Rev. THOMAS A. MEEHAN, a frequent contributor to the *REVIEW*. Father Meehan has made a careful study of the changing attitude of Catholic students, with respect to the plight of the American Negro. This excellent study sounds an encouraging note. Last week's issue of the *New World* (Chicago) announced that Father Meehan has been appointed Circulation Manager of that paper. We are glad to announce another article from his pen in an early issue. . . . May we observe that our editorial article, "Educational Foundations: The Unfinished Task," is well worth reading? We believe it will attract notice and comments. Anyway the subject is highly important and should be given for more thought and consideration. . . . This month GEORGE STREATOR, also a frequent contributor to our pages, writes about the necessity of preparing Negro graduates "for our rapidly advancing mechanical civilization." By all means, check this article as "timely, important and essential reading." . . . In the column "As Youth Sees It" we find a thoughtful paper by Miss MARJORIE MULLEN (Manhattanville College of the Sacred Heart) on the difficulties that lie ahead for the Negro college graduate.

"Weak Spot In America's Armor"

Thus *The Call* (Kansas City) characterizes America's failure to include the aid of the Negro in the great defense program. Here are a few powerful lines: "Race prejudice is the 'damned spot' on American democracy. Law and custom withhold this right to work and aspire from Negroes who are born here and are American to the bone. . . . With this record America is about to champion democracy. . . . It is so wedded to its old habits that it denies Negroes a chance to work for that cause like other men. Unashamed it gives the lie to its profession of democracy *even in this crisis!*"

And the first American to shed his blood in the Boston Massacre was Crispus Attucks!

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PICK-ME-UP FROM THE SOUTH

Compliments are supposed to be unhealthy for our mental insides. When readers tell you how much they like you, there is danger of forgetting all those who do not read you or do not like what they read of you. None the less, compliments may be a very precious guide. They can confirm a good resolution and keep you from slipping when in danger of discouragement.

Just such a "steadier" was a word we recently received from an old and experienced missionary priest in the South. "You have no idea," he remarked, "how many of us in our part of the country read your *INTERRACIAL REVIEW*, and with what pleasure and satisfaction we read it. It is a welcome visitor to the missionary."

A "steadier" is the word for this; a pick-me-up if you prefer the expression. It is by no means the first time we have heard this encouraging note; and certainly it shall not be the last. But the note always strikes a welcome responsive chord, because occasionally we do come across Catholic missionaries,

priests of teachers, laboring in the Southern regions, who profess themselves frankly disturbed because the *REVIEW* is making war upon various flagrant social evils concerning the Negro. They are likewise disturbed because we are insisting upon a charitable and absolutely just and fair-minded treatment of the Negro in the Northern Catholic parishes and Northern educational institutions to a degree which in some of the Southern States would involve legal difficulties, in others would so directly conflict with entrenched customs and prejudices as to frustrate the missionary's entire program if he were to attempt to put them into practice.

It is opportune, therefore, that once more we make our position extremely plain. The principles advocated by the Catholic interracial program are of universal application. They belong to Alabama or Mississippi quite as much as they belong to Maine, California or Ohio—or to Rome for that matter. There are certain irreducibles in those principles which can never be relinquished, even if it meant

death itself. Their integral application, without limit or condition, is everlastingly to be prayed for; sought for; worked for. Nevertheless, the extent to which this integral application may be realized is conditioned, like all things human, by circumstances; so that complete integrity in a minor matter may, under some circumstances, involve the loss of a greater and more essential benefit. For the Negro to insist in the deep South upon the complete absence of any educational separatism which he can and should insist upon in the North, would mean simply that in certain regions he would receive no education at all; and so would lose all by trying to gain all. But his adaptations, under duress, to certain circumstances does not and must not imply an abandonment of principles.

On the other hand—and we always rejoice when we see this truth frankly recognized—our advocacy of integral and uncompromising Catholicism by both clergy and people in the North, where there is nothing to hinder, is not, must not be even the shadow of a reflection upon the heroic efforts of missionaries and laity in the South who do all they can for the spiritual and educational welfare of the Negro under their trying circumstances. If anything ever appears in our pages which might seem to favor such a reflection, it is emphatically not ours, and has slipped in by inadvertence or has been misinterpreted. We shall all work better when this point is fully understood once and for all.

Catholic Graduates

The Catholic press announces for June of this year the greatest number of Catholic college graduates in the country's history.

Just a thought occurs in this connection.

Suppose every one of these graduates had heard, some time during their senior year, a succinct and clear exposition of the principles of interracial justice, in the light of Catholic Faith and Catholic ethics.

Suppose out of each graduating class a small group, say five or six chosen young men or women, were to decide during the season ensuing. 1940 to 1941, to devote a certain amount of their time to an intensive study of the interracial situation: to the social problems of the Negro; to the mission work of the Church; to her doctrines illustrating this matter; to the remedies for existing evils; to Negro history and personalities.

Suppose these groups met from time to time to compare notes and obtain the aid of competent authorities of both races in the field.

What an immense impetus would be given in this way to a Christian program of race relations!

Some of this has already been accomplished in individual localities. Is there any reason why it should not be general?

Your Housing Problem

Housing problems are the devil's brewing-pot for interracial conflicts. But housing projects, when properly planned, do a tremendous work in dispelling an ancient and die-hard notion that Negroes, as Negroes, like to live in squalor and slovenliness. They are killing also the equally mistaken notion that everything that is done to improve the Negro's condition is just one grand hand-out, without any substantial return except a bright jewel or two glittering in our eternal crown.

A recent talk by Robert A. Weaver, special assistant to the Administrator of the United States Housing Authority, did excellent work in enlightening people on this point.

Says Mr. Weaver:

Visit any one of the eighteen low-rent housing projects occupied predominantly by Negroes and developed in colored neighborhoods by the Housing Division of the Public Works Administration or the six such projects recently developed by local housing authorities with the financial assistance of the United States Housing Authority. See for yourself how well kept the grounds and buildings are. Look into the dwellings and see how neatly the housewives are keeping their new homes. Walk through the project grounds and notice the quiet that prevails. Talk with the tenants and learn what pride they take in the upkeep and appearance of the project. . . .

According to the annual report of the Memphis (Tenn.) Housing Authority, "anyone visiting the apartments in Lauderdale Courts [white project] or Dixie House [Negro project], as members of the Commission and staff of the MHA do on various occasions, would be amazed by the everyday spic and span conditions maintained by the people who live there.

Steadily property values are rising as the result of these projects. In five Northern projects where there is "mixed" occupancy, white and colored tenants live

side by side in harmony. Two important factors have been demonstrated, observers Mr. Weaver: "First, that Negro occupancy need not result in depreciation of property, that the Negro is a responsible tenant in a decent home; and, second, that the two races can live harmoniously together in the same project, that the Negro can be a good neighbor as well as a good tenant."

"Wake Up Or Else"

The drive to admit Negro players into organized baseball continues to gain momentum if we are to judge from the increasing interest of newspaper writers in the subject. Jimmy Powers of the *Daily News* and Dan Parker of the *Mirror* are veterans in this campaign in which many other sports writers are taking part. The REVIEW welcomes the support given by George Kelly of the *Columbus Catholic Register*.

As Mr. Kelly rightly states "Never given a break in many important fields of sport, the Negroes, nevertheless, have risen to the heights by sheer ability, fair play, and hard work on the cinder parks, in the spring arena, and in other branches of athletic endeavor that draw no color line."

It is a glaring injustice to accept Negro money at the box office and to refuse to give Negro athletes the opportunity of earning money. It is untrue that in the North where professional baseball is most profitable, that athletic competition fosters strife. Again, the argument that Negro players would be unequal to the competition does not hold water as no proof for the statement has been presented.

Two courses are open to the baseball magnates. In good sportsmanship they must let down the bars or face a serious loss of public favor and gate receipts. The world crisis has brought the American public to its senses. In this crisis a democratic public considers essentials and speedily casts aside outmoded alibis and fabrications of nonsense.

Today we are going through a housecleaning from top to bottom to preserve our democratic concept of life and the American public is in no mood for palliatives or soft ways. This applies to foreign trade, to economics, and to politics as well as to the lighter side of life. Contradictions of democratic principles, such as discriminating in the field of sport, are on their way out and the baseball magnates must wake up or else.

Notes From XAVIER UNIVERSITY

The First Catholic College for Negro Youth

SENIORS BOAST MANY HONOR STUDENTS

The senior class of '40 carried many honor students from the portals of Xavier University in the Thirteenth Annual Commencement of the "Notre Dame of the South": one Summa, five Magna, and nineteen Cum Laude in all. Under the able leadership of Murray Martin as president, who was also student council president and recipient of the Mendel Award in Science, the class of '40 reached a new goal of achievement. Some the University's most outstanding students — Evilio Grillo, William Hutchinson, Geraldine Mouton, and Syria Francois, departed from the campus in this year's commencement. Xavier looks forward to great accomplishments by these graduates where'er they may go.

LOUIS THOMAS ACHILLE

Louis Thomas Achille, brilliant Catholic Negro, who is a member of the faculty of the Department of Romance Languages of Howard University, Washington, D. C., delivered an epoch-making speech to the graduates, exhorting the class to go forth and do battle with the unusual "equipment" the University had given them during their four years in college. He said, "For one who, as a student and an educator, never found, in his academic training or his institutional environment, the intimate union of Science and Faith, nay, the predominance of Faith over Science, it is a great privilege to enter these halls where soulless Science progresses under the guidance of Christian Revelation, where the positivistic 'This is' of the Science is constantly supplemented with the dogmatic 'Thou shalt' or 'Thou shalt not' of Religion. It is a great privilege to appear at a commencement ceremony, where banner after banner proclaims the double allegiance of this university to the Holy pontifical leadership and to the American Constitution, where academic scrolls of the graduates are wrapped in the invisible parchment that bears, in fiery letters, the Ten Commandments and the Nicene Creed."

YOUTH FACES THE INTERRACIAL PROBLEM

By THOMAS A. MEEHAN

In the recent Encyclical letter of Pope Pius XII to the American Hierarchy on the sesquicentennial of the appointing of the first Bishop to the United States the needs of the Negro in the fields of religion and education are specifically stressed. Our Holy Father with keen insight perceives that the solution of these



problems is of utmost importance both to the future welfare of Holy Mother the Church as well as to the Negro American. Though the Holy Father makes no explicit mention of the fact one feels in reading what he has to say on the Negro and the importance of the work for and among them that not only is the welfare of Holy Mother the Church and the Negro American involved in this problem but the very future of America herself.

It seems therefore that the solution of the colored problem lies in the hands of real Americans as well as in the hands of real Catholics. For the rights and prerogatives of all peoples in this country is guaranteed by a distinctly American instrument, the Constitution; and the rights of all peoples throughout the world are protected by a distinctly Catholic institution, the Church. One of the means of bringing the knowledge of these rights to the greatest number of peoples, used by both Church and State, is education. In this field therefore it would seem that both the Church and the State might well concentrate their efforts, the one to make future Catholics really Catholic, and the other to make future Americans really American.

There is an old adage which has more than a grain of truth which says: "It's hard to teach an old dog new tricks." Probably nowhere is this adage so true as in the field of education. Most of the "tricks" that the generality of mankind possesses, whether they be mathematics, sciences, languages, or any of the arts,

are "tricks" which they acquired in their youth. Age generally does little more than polish off some of the rough spots. In youth ambitions, enthusiasms, and zeal glow in their greatest brilliancy, and the mind is generally at the peak of its receptivity, pliability, and adaptability; whereas, adult minds many times become ultra-conservative and more often stagnate so that if they are not beyond education at least they are not interested in it. Thus it would seem that the solution of the interracial problem in the United States lies principally in the hands of youth whether it happens to be situated in the North or the South.

If anyone doubts the above statements let him examine any of the current European ideologies and explain why most of them are almost exclusively directing their efforts toward the youth in their countries to the almost total exclusion of people over forty years of age. However much we may resent the present totalitarian successes, however much we may justly criticize the unjust violation of many lands, we should not be so blind as to realize that the ones most responsible for these successes, the ones who are making possible the swallowing up of other countries were boys and girls of eighteen and under only ten years ago. Americans in general and Catholic Americans in particular might well tear a page from the books of the dictators and encourage with their direction and support all youth organizations which look toward the formation of better Americans and finer Catholics. For that reason, if for no other, such organizations as the Catholic Students Mission Crusade, the Catholic Youth Organization, the ACTU, the Jocists, the Sodality of Our Lady, and many others are carrying on a work of utmost importance both to the future of the Church in America and likewise to the future of America herself.

Such organizations are really bringing about most salutary results in the interracial field. They are preparing the adults of tomorrow not merely to tolerate the Negro but to really accord him what is his due in justice. Through their labor, the views of high school students have radically changed within the past ten years. Fifteen years ago few of our schools—whether they be colleges, seminaries, or high schools—manifested any great concern with the interracial problem. Today all of them to a greater or lesser degree are interested.

It is the conviction of the writer, garnered from some six years of interest in this field, that there has been a remarkable change among our Catholic youth toward the question under consideration. This conviction has been strengthened by contact with Catholic youths in various sections of the country, sitting in with them at open discussions, and by attending various conventions of sodalities and Summer Schools of Catholic Action. In my earliest experiences along this line most of the students felt and many expressed the idea that the Negro was intellectually inferior, that the hue of outer epidermis was a visitation from God in punishment for sin, and that every Negro wished to marry a white. Today, due in great part to the organizations listed above and the splendid spirit of justice and true Christian love which they have manifested in having open discussion on the colored question and in insisting on absolute fairness and impartiality, this attitude has vanished. Today students want to know what the Catholic Church has done for the Negro, what religious orders and communities are working among them, what is the number of colored Catholics in the United States, what is the background of the unusual prejudice and intolerance manifested here.

A further heartening circumstance is that they are no longer confining themselves to such purely academic questions. The study of the Negro's rights and his needs in the light of the teachings of Christ and His Church has lead them to ask: "What can we do about it?" In the school where there has been a thorough Christian treatment of this subject over a number of years, old prejudices and hatred which are usually founded on ignorance seem to be dissolving and a new day seems to be dawning. Today many students openly inquire: "Why aren't there any Negroes in our school?" In other words the interracial problem seems to be getting out the "talking" and unto the "doing" stage.

One could mention many heartening developments along interracial lines among the high school students in Chicago and its vicinity. The Chicago Inter-Student Catholic Action group under the direction of the Rev. Martin Carrabine, S.J., has had much free and open discussion of the Negro question. The Catholic Youth Organization under the direction of His Excellency, the Most Rev. Bernard J. Shiel, Auxiliary Bishop of Chicago, has been thoroughly Catholic in all of its many religious, cultural, and athletic activities. Indeed, despite the fact that the Negro Catholic forms

but an infinitesimal proportion of the total Catholic population in the Archdiocese, year after year, anywhere from one-fourth to one-half of the final contestants in the annual boxing show sponsored by the C.Y.O. are Negroes. Putting all of these activities together, the study and discussion of the question, the active work in Negro Settlements carried out under Ciscan, Sodality, and C.Y.O., the sponsorship, and the fearless attitude of the C.Y.O. in their various athletic contests, wherein the sportsmanship, courage, and ability of Negro youth has been exhibited to thousands, one cannot but feel that the future is very bright indeed.

In one case at least the future is not an illusive light sought after by a visionary but a glowing actuality. The lead in the field of truly Catholic education in Chicago has been taken by St. Philip High School, conducted by the Servite Fathers and directed by the Rev. John Seary, O.E.M. Today they have four Negro boys in attendance and have admitted such students for the past two years. They have presented no problems. Neither the student body or the parents have taken any action on their admittance. In fact one of the Negro freshmen is the president of his section of the freshman class. Surprising as this may seem to some, there hasn't been any exodus from St. Philip's.

One outstanding circumstance of the past year which augurs well for the future of the Catholic Negro within the Archdiocese of Chicago, was the appointment of the Most Rev. Samuel A. Stritch as its supreme shepherd. A Southerner by birth, Archbishop Stritch has ever manifested a deep interest in the welfare of the Negro. As Archbishop of Milwaukee he boldly opposed any exclusion or discrimination against them in the field of religion or education. His whole attitude is best summed up in his own words: "Negroes do not ask for either commiseration, sympathy or tolerance. They ask for the love of their fellowmen and for justice." Upon coming to Chicago one of his first official acts was to preside at the Mass opening the Midwestern Clergy Conference on Negro Welfare. Referring to the recent Encyclical of Pope Pius on the conditions of the Church in America, and more especially to that section of it which refers to the religious welfare and the education of the Negro, Archbishop Stritch said: "As for me and those with me, the undertaking will be a happy one." Under such leadership the Negro cannot but profit.

From what we have said it must be evident that most of our observations are restricted to the Chicago area. It would be selfish however to pass over the few other places with which we have had a limited acquaintance. It was our privilege to attend both the Convention of the National Catholic Welfare Conference in Milwaukee and the Summer School of Catholic Action in Los Angeles in the year 1938. At both places we came into contact with many working among the youth of our country in various sections together with many of these youths who were present either as delegates or attending courses. All of these showed a fine understanding of the problem; all were interested in its solution; all felt that if we could

keep up our present education of youth the new day would soon dawn. A day of Christian justice and love for all!

* * * *

The thoughts of one generation generate the actions of the succeeding generations. If we can continue to educate the youth of America along broad Catholic social lines, insisting at all times on the justice and charity of Christ and his Church, if we can instill within them the love of true democracy which recognizes the rights of all-minorities as well as majorities—then America will truly be the “land of the free,” and of all Catholics it will be truly said: “We are all one in Christ Jesus.”

EDUCATIONAL FOUNDATIONS: THE UNFINISHED TASK

By The Editors

During the spring of this year the Editorial Staff of the INTERRACIAL REVIEW made inquiries into the policies of some of our larger philanthropic foundations with regard to programs providing for the interracial education of the American people. These were foundations which have for a generation been outstanding in contributing to Negro education. They are organizations which have been taking a very prominent part in raising and coordinating the scholastic standards of Negro colleges and universities.

To our surprise, we discovered that these same foundations had no appreciable program of interracial education. What is more, the need of such a program had apparently not entered their minds. We felt, in talking to them, that we were speaking a totally different language. Our very definite surprise was reflected in a mild surprise on their part that the subject was brought up at all.

The point alleged by the representatives of the foundations, as well as by various people concerned with Negro education in this country, was that they were doing an effective work in raising the level of Negro schools. They were subsidizing any number of admirable and useful projects: professional schools; schools for the training of various types of workers; cultural projects, etc. They were content

that they were doing “their bit”; and if this “bit” was done, the final results, for individuals or for society, could be left for the future to take care of.

They were, in other words, investing in the future. What particularly astonished us that was these same foundations were directed by supposedly hard-headed business men; men who gave years of careful thought to the investments with which charity had entrusted them; equally careful to thought to their own private investments. They would buy stocks in no concern, however glittering, unless they knew it would yield returns. Yet the future, vague and uncertain as was its prospect for the Negro in the United States, was held to be a wise investment for millions of dollars of money dearly earned and savingly dispensed.

Out of this experience emerges a very drastic conclusion: a most unpleasant fact which all the endowments and enterprises on behalf of Negro education in the United States are already beginning to face. This fact is that the millions which they have put into this work will in great measure be wasted, unless there is a thorough-going reconsideration and reformation of their policies with regard to the interracial education of the American public.

The reasons for such an assertion are very simple. Space here is much too brief to develop these reasons

in detail, but in general they resolve themselves to this: the ability of the graduates of these institutions to utilize, to practise the fruits of their college and university training is conditioned by the attitude of the general public in the matter of race relations.

The Negro doctor or lawyer, the Negro technician, the Negro agricultural expert, the Negro teacher or artist or social worker, the Negro who has received any type of general or professional or technical education, will find the practical benefit of his education rigidly controlled by the attitude which the American public possesses in the matter of race relations.

And there is no guarantee whatsoever that this attitude is going indefinitely to improve. The fact that it *has* improved slowly but steadily for the last sixty or seventy years is no proof that this process will continue. It is merely laboring the obvious to point out that forces are now sweeping the world which positively favor closing the doors of opportunity to all but certain favored racial or national groups. We cannot ignore these forces by sticking our heads in the sand. Even if these forces do not succeed in conquering our country, there is enough repercussion from their philosophy to leave a serious wound in the American's love of justice, never particularly fervent in the case of the Negro. Quite apart from all these world forces and their philosophies, there is now an increasing pressure of job competition. White man fights white man, white man *à fortiori* crowds out the Negro, for jobs which but a few years ago were going begging for those to fill them.

In making this observation we are not in any way attempting to belittle the great truth, so frequently overlooked, that by their work *directly for the Negro group* the various educational institutions and the foundations who help support them are making an important contribution to the betterment of race relations. Better Negroes, to put it bluntly, make—as do better whites—a vastly improved material for better relationships, an effective argument, in their own persons, for opening wide the doors of opportunity. All this we grant, and grant freely. But all this is but one part, one factor in creating the atmosphere without which Negro education is absolutely bound to sicken and die. Development of the Negro by the cultivation of the Negro supplies the nitrogen to that atmosphere, but that nitrogen means eventual suffocation unless the oxygen is likewise provided of systematic, cohesive, intensive and persistent propa-

ganda on behalf of a rational and ethical system of race relations in the United States.

The ignoring of this matter by the existing educational endowments and foundations is, in our opinion, the sign of a very widespread and serious decay. Captain Liddell-Hart has shown how, through the ages, great military leaders have been defeated again and again by blindly persisting *under new conditions* with methods of warfare which were effective in previous epochs—witness the Maginot Line! The same law prevails in the field of Negro education. The trust in the “future,” in the instinctive will of the American people, in the power of the products of Hampton Institute, Tuskegee, Lincoln or other institutions to win his good will and profit by it vocationally, were the tactics relied upon by the educational strategists of a generation ago. The problem *then* was to create Negro educational institutions. The problem *now* is not only to maintain them, but to create an attitude of mind in the general public which will give them reasons for continuing in existence.

If the educational program of the foundations had rested within the very narrow limits set by radical race prejudice, the foundation's present indifference to the question of interracial education might not seem so inconsistent. Suppose the foundations *had* been content merely to educate the Negroes as good servants, as ordained to be nothing but effective hewers of wood and drawers of water, then the same foundations might complacently sit back and leave the future of their alumni to the law of supply and demand. But Negro education in this country did not remain content with any such absurd program. It was bound to develop the abilities of Negro youth for whatever career this youth might qualify. It is continuing so to develop Negro youth. But is it blindly ignoring the inevitable correlative of that policy: which is that a Negro youth educated for integration in the predominantly white civilization of our country must consistently expect that the same agencies which have assisted him in obtaining such an education will also do their part in seeing that the education he has acquired shall be duly exercised?

Some of the agencies which, in the past, were most active on behalf of Negro education have indicated, during the last few years, that they are gradually relinquishing this field. The reasons that may determine them to this course may be variously surmised. One guess, as good as any other, is that this policy of withdrawal may be caused, at least in part, by their

consciousness of the practical difficulties encountered as to the placing of Negro alumni and the dwindling support afforded for Negro education by the public; both due to the public attitude of interracial apathy and selfishness. Nothing could be more lamentable, more disastrous for the progress of the Negro race in this country than the abandonment of Negro education by those who best can aid it when the cause could be saved and vastly promoted by an intelligent policy of race relations.

Frequently we hear it said that such a policy is not a matter of "alms" but of "opportunity." But even this is not enough to characterize a true interracial policy. Opportunity, golden and precious as it is, means little unless it is founded upon a permanent basis of human rights, rooted in profound religious and ethical conviction. No other form of opportunity will guarantee the future of Negro education. Foundations and endowments for Negro education cannot be satisfied with mere benevolent adjustments made by the community on behalf of their graduates. They cannot be satisfied with casual expression of good will. Only one result can correspond to their own needs as institutions and to the needs of their alumni:

a widespread conviction, on the part of the intelligent and influential men and women of the United States—in our individual and in our organized life—that their inmost religious and moral tenets coupled with the sacred duties of American citizenship absolutely demand full and unqualified opportunity to each and every product of Negro education, according to his or her training, character and ability.

Such a general conviction will not grow like the grass in the spring nor will it develop with the shifting of the seasons. It can come only as the result of persistent, systematic and thoroughly reasoned interracial work. It must be carried on by persons willing to face misunderstanding and criticism, willing to perform disagreeable and tedious tasks, willing to sacrifice their pride and comfort for the love of God and country. Whether the educational agencies can ever rouse themselves to perform or to promote such indispensable activities is a question that we cannot pretend to answer. At present they show scant indication of any such thought. But if they continue to ignore this primary lesson of ordinary prudence, they will slip back indefinitely down the long steep hill they have been climbing these past seventy years.

Fourth Degree Knights Of Columbus Present Flag To Negro Troop



This picture was taken June 5 in St. Peter Claver's Church, Oklahoma City, when the Fourth Degree Knights of Columbus presented an American flag to members of Troop No. 278, the first Negro Scout troop in the city. Following

the presentation a sermon was delivered by Rev. J. Mason Connor. Benediction concluded the ceremonies. The new pastor, Rev. Clement Roach, C.S.Sp., was formerly pastor of St. Peter Claver's, Philadelphia.

A SUGGESTION FOR NEGRO EDUCATION

By GEORGE STREATOR

Events that mark the closing of an era are taking place in America. In the midst of commencement orations, indeed, while commencement big-wigs are reaching for the glass of water to ark a period given over to tumultuous applause, the reason for college education itself is being challenged. In no other section of the American people is college education more seriously challenged than with the American Negro. It is true that the year 1940 will mark the graduation of no less than twenty-five hundred Negro bachelors of arts, and hundreds will receive higher degrees and certificates, but at no period in the history of the Negro has this demonstration of human pride and vanity been more tragic.

For, on the eve of a totalitarian world, the Negro is sent out armed with a sword of tinsel, clothed in garments of illusory grandeur. When 19th-century trends in education are being challenged the world over, Negro education is furiously plunged in the acquisition of sets of values found wanting at the close of the last World War, and now jettisoned at the thunder of the cannon of this one. Our youth have received their degrees with no hope for employment.

There will be employment for some, of course. But this will come at the expense of last year's class, or at the expense of the classes of other years. A drive for "perfection" has brought fifty thousand students to summer schools the country over—perhaps even a hundred thousand—and the best and worst of our crop of teachers are furiously snatching at credit courses and culture contacts. Teachers with years of experience are being driven out to make room for fledglings who come with "higher" degrees. There will be employment for a few, but unemployment for an increasing number of college graduates.

Furthermore there are reasons, other than that of unemployment, why Negro youth should think of other fields than those now cultivated. First of all, the general unrest in the world and the attitude taken by majority groups towards minority "white collars." Second, the inadaptability of the "white collar" intellect—as taught in the Negro colleges—to manual or machine labor.

This ought not be the case, but it is. The Negro college product is a representation of race revolt against slavery. Slavery meant labor in the fields, in the factory, in the shops, on the ships. The early

generations of Negro intellectuals undoubtedly over-emphasized "intellectual development." As a result, we have in America an output of several thousand misguided Negro young people who are not intellectuals at all—except in a bookish sense—but are under the illusion that they are intellectuals, trained and fit for the highest positions in American life. Carter Woodson has created a phrase "miseducation of the Negro" to describe this situation. But there is no evidence that Mr. Woodson had the solution at hand. His *forte* was stringent criticism of the Negro *intelligentsia*.

What has happened ought to be obvious, and not necessary to repeat. But it is not generally known that Negro hotel men, waiters, mechanics, etc., have revolted against their own trades in order to give their children "higher education." The fact that America was expanding, that there was a great need of school teachers, medical students, etc., made this revolt—in a measure—plausible. American expansion was retarded after the World War. But Negro intellectual progress neither expanded nor strove to reinterpret the general situation.

So, we have a surplus of Negro school teachers and doctors in the large cities. Without W.P.A., or other Federal aid, the economic situation would be even more tragic. On the other hand, the small towns and rural areas still need teachers and doctors, but the cotton crop does not provide them. And the cotton crop: Negro agriculturists have hardly made a dent in the situation; scientific farming does not penetrate the very county of Alabama within walking distance of Tuskegee.

Then too, the doctors are stranded, generally. Some have good practice, but not enough. The backward and disorganized condition of Negro communities North as well as South, make it difficult for a young doctor to continue his education along with his practice. (Great medical discoveries are being recorded every day but they are not in reach of the Negro doctor in communities where ignorance, race prejudice and social backwardness prevail.) Lacking a paying practice, Negro doctors are handicapped financially. Lacking a sympathetic white profession, there is a tendency for the Negro doctor in isolated communities to slip backward.

Civilized people shudder from war and its horrors.

But the military training of this era will determine the industrial life of the future. Our improved tanks will make improved tractors. Our improved bombers will become improved transportation. Where will the Negro end up if he fails to push forward — race prejudice to the contrary — in learning the new technical skills? Even gas warfare will lead to some treatment of the boll-weevil pest.

If Negroes do not obtain modern military training — granted that there is no other method — they will be handicapped in future mechanical developments. However, it is not yet total despair.

Negroes are at work in the iron, coal, steel, rubber, oil industries. Negroes are at work making automobiles, rubber tires, and a thousand other products now considered essential to national development as well as military defense. But the Negro schools and colleges are not linked up with this development. Negro technical schools are handicapped by the antiquated methods of organization.

Instead of holding Negro youth for years in the class-rooms repeating over and over platform lectures, there must be a way found to link the schools with the factories. The State of Georgia is already teaching *white youth* the textile industry first-hand, by imitating the Japanese method: carry the school into the factory. Negro youth are still being taught by methods that become antiquated before the machinery can be installed on the campus.

We have called attention to these things to help arouse those who are concerned with Negro education to the rapid changes that are being made the world over. All our college degrees are worthless if the graduates do not fit into our rapidly advancing mechanical civilization. The war clouds do not slow down this development. Every move made by the German army has pushed the machine civilization ahead by leaps and bounds.

There is much to be done. Our schools of technical education must be modernized and expanded. One of the best gifts to the Negro today would be a first-class school of technology — not an “industrial school” — looking towards the development of modern farm experts, machinists, and students equipped with an open mind about business management. We must remember that America will emerge from the depression through agricultural and industrial expansion. It is essential that the young Negro explore these fields.

American Negro Exposition Makes Plans For Catholic Week

Chicago.—The American Negro Exposition, marking the diamond jubilee of the emancipation of the colored race, opened at the Coliseum July 4 and will continue until September 2. Originally it was planned to have a “Catholic Day” but interest has been so keen that a “Catholic Week” has been scheduled from July 28 until August 4.

Under the sponsorship of the Most Rev. Samuel A. Stritch, D.D., Archbishop of Chicago, and the Rev. John F. Ryan, of the Archdiocese of Chicago plans are being perfected for special exhibits and features during “Catholic Week.”

The program, national in character, will include interracial and sociological forums. Lecturers from different parts of the United States will discuss topics of interest to the colored Catholic.

All problems concerning colored Catholics will receive consideration and what the Catholic Church has done and will do for the Negro will be freely and comprehensively discussed.

Father Ryan, who is in charge of the Catholic Exhibit at the Exposition, is devoting his entire time for the next two months to the activities of this splendid enterprise.

Assisting Father Ryan are the following: The Rev. William Brambrink, S.V.D., the Rev. Arnold J. Garvy, S.J., the Rev. Clement Martin, O.F.M., the Rev. Joseph F. Eckert, S.V.D., the Rev. Bruno Drescher, S.V.D., the Rev. Arnold Schwartz, O.F.M., the Rev. Clarence Howard, S.V.D., and the Rev. Gerard Heffels, S.V.D.

Interracial Federation Plans Detroit Convention

Detroit, June 27.—Leo E. McTurner, of Pittsburgh, president, and George W. P. Conrad, of Cincinnati, president emeritus, of the National Catholic Interracial Federation, attended the convention committee meeting here, last Sunday.

The convention will be held in Detroit, August 31 to September 2 and will be opened by a Pontifical Mass to be celebrated by Archbishop Edward Mooney in the Cathedral of the Blessed Sacrament. It is being sponsored by the local chapter of the Federation.

AS YOUTH SEES IT

EDITED BY YOUTH

THE NEGRO COLLEGE GRADUATE

We turn over the greater portion of our space this month to Margery R. Mullen of Manhattanville College for a short dissertation on the plight of the Negro College graduate. Not for a long time have we read so penetrating a discussion of the problems he faces. Coming as it does from the pen of a white student at a Catholic college, it is not merely special pleading:

"During the month of June thousands of colleges present that long awaited spectacle—Commencement. Young men and women leave ivy-covered walls, dormitories and green campuses to take their places in the world. They are filled with hope and anticipation of the future. They are well informed, determined and sparkling with enthusiasm. Perhaps at no other time in their lives will they experience such a fullness, such a courage as they do at graduation.

"Also in line to receive his diploma we find the Negro graduate. He, too, has drunk an intoxicating potion from the chalice of hope. The shadow of despair has not yet crept over him. In one college he is awarded the chemistry medal for outstanding work in the laboratory. In another he graduates *magna cum laude*—highest in his class. His struggle to attain these honors was a long and weary one. Perhaps he worked before class in the morning and helped to load boats at night. His expenses, small as they were, were nevertheless a constant worry. He was not spared one handicap. However, undaunted and eager, he not only found his way among fellow college students but proved himself superior in scholastic achievement. And so we see him, diploma in hand, leaving the protective campus where his skill and ability was recognized and appreciated, on the brink of the greatest possible disillusionment.

"It is indeed tragic to realize that there are no jobs available as an outlet for one's talents. However, there is usually promise of one in the future. What an utterly crushing thought it must be for the Negro to know that there are jobs—but not for him—ever.

"Denying the Negro opportunities is the most glaring refutation of the American fetish that all men are created free and equal. It ought to be the Negro, if anyone at all, upon whom America should shower her love and blessings. There are very few Americans who can claim the heritage which is that of the American Negro. He had a real part in building his country. His sweat is mingled with the soil of the South and his blood was given for the North. He is thoroughly American. His interests, his love have known none other than the red, white and blue. Despite what America owes the Negro, she has turned her back leaving him in her shadow. Why even the immigrant is welcomed and every facility possible is employed to make his life happy, com-

fortable and prosperous. Meanwhile our own Negro is denied common courtesies much less opportunity. We call our land the 'land of opportunity'—how ironical!

"Let us return to the Negro graduate. With his degree in business administration and his excellent record the business world would apparently be his for the asking. He is a real 'find' for business. He realizes his climb to the top will be a long one. He accepts enthusiastically even the most insignificant position in a department store. In this case he becomes an elevator boy—zooming to the top of the store and down again humming and planning for the future. But sadly enough the highest he will ever get is to the ninth floor only to come down to the basement always chanting—'Going up!' It was only a blind lead like thousands of others being experienced by the Negroes today. But why is this so? If the Negro in the elevator why not across the counter—at the desk—bank president?

"The Negro is ready. He has prepared himself for the test. However, the white world has not prepared itself for him. They have avoided the issue and in general treated the question with indifference. The Negro is qualified to hold any position. He is truly American and has proven his ability to attain scholastic heights. Why then have we shut the door in his face? Blindly we continue unaware that we are slowly but surely molding a race that will be characterized by despair and hopelessness.

"The situation has taken on the form of a new slavery. The lines of the old slavery have not yet been erased from the face of the Negro. Why bring a new scourge upon him. He has made rapid strides in the last seventy-five years. It would be drastic now to make that struggle appear futile. The young Negro is eager. He yearns for a chance to prove himself the responsible, efficient young American that he is."

* * * * *

The American Youth Congress and other youth organizations whose sole bond is "discontent" were denounced by the Rev. Dr. Edward Roberts Moore, of the New York Catholic Charities and the National Advisory Council of the National Youth Administration, speaking at a meeting of the Kiwanis Club of New York last month.

Dr. Moore, who is a nationally known social welfare authority, particularly assailed those whom he described as "apostles of an unholy discontent among youth, and who make youth feel they are a class discriminated against and fill them with bitterness and discontent."

"It was on the wings of such unholy discontent that Adolph Hitler rode into power in Germany," he declared. "From idleness, resentment, frustration and despair, Hitler fashioned for himself a dictatorship and for the world fear and blood and tears."

Dr. Moore also said that although youth today is in a very difficult and trying position, its problem is only a phase of a great world problem. The Communist, Nazi and Fascist "methodology" of solving the unemployment problem, he remarked, is "the army, forced labor camps or starvation."

Needed in the United States, particularly among youth, he added, are a "deeper appreciation of this country, a clearer understanding of spiritual values, and a toughening of our moral fiber."



PLAYS And A Point of View

By THEOPHILUS LEWIS

THE INTERNATIONAL SCENE

When Philippa Schuyler grows middle-aged and reminiscent she will probably remember that I was the author of the first love letter she received. The young lady was less than a day old when I wrote the missive but my prophetic soul had already sensed that a superior woman had come into the world. I immediately preempted a place at the head of the stag line. Upon Philippa's remembering that I was her first, if not her favored, suitor, depends my hope of escaping oblivion.

Philippa is now an accomplished, famous, and worldly-wise young woman of eight. A musician with an established reputation, Philippa was recently a one-day attraction at the New York World's Fair. She played selections from Bach, Daquin, Heller, Schumann, Liadow and Rimsky-Korsakoff, as well as a number of her own compositions, introducing her "Cockroach Ballet" with an ad lib worthy of De Pachmann. After the recital Philippa was interviewed by reporters who asked, among other questions, what she thought of the war.

"I hate to say it," she replied, "but I think the Allies are cooked."

Her reply was definitely more discerning and candid than those of most celebrities asked the same question. It showed that she thinks clearly and speaks sincerely. If she had wanted to be foxy, Philippa would have curled her tongue in her pretty cheek and mouthed one of the popular white lies that were current until the collapse of the French army. Something like: "The Allies must win because they are fighting for the right of small nations to exist." "The situation is serious but not desperate." "Britain is the European bastion of democracy." "Time is on the side of the Allies." All of which were untrue, as was obvious to anyone not deluded by self-interest or sentimentality.

If the Allies had cared a fig about the rights of small nations they would have fought in defense of Ethiopia. If they had been interested in preserving democracy in Europe they would not have betrayed Czechoslovakia, the most democratic nation on the Continent. There are no "Allies" now, as there were when Philippa was interviewed. Only England is left. And time is palpably not on the side of England. Commanding sources of raw materials he did not have before, having multiplied the factories and shipyards with their complement of skilled workers under his control, Hitler can build ships, planes and armaments faster than ever, while the loss of Norway, Holland, Belgium, France and the Baltic and Balkan nations dislocates England's economic structure.

Only the victims of self-deception need the gift of clairvoyance to foretell the trend of events in Europe for the next half century. It is clear that during this and the next generation all Europe will be Nazi or Bolshevik.

The swastika which waves triumphantly over the ramparts of Europe casts its shadow over America. Americans, after the fashion of fallible men, have been striving to build a society dedicated to the principle of political, economic and racial equality. We are making a fairly decent job of it. A little Jewish girl could not exhibit her talent at an international fair in Berlin. She could not even enter the fair grounds, except under humiliating conditions. Perhaps that is why Philippa said "I hate to say it" when she predicted the defeat of the Allies. For Philippa is non-Aryan and the ascendancy of the Germanic gods threatens her future.

It is a threat to American democracy too, and our way of life which affirms that even the humblest member of the least privileged minority has a right to develop his talent to the limit of his ability and enjoy his reward of appreciation. It is written in the birth certificate of our nation that all men are born free and equal. That ideal has never become a reality, but we have earnestly worked to make it one, sometimes at the cost of blood and anguish. While our task is far from completion, we find ourselves menaced by a servile state dedicated to the fetish of race superiority. Having humbled the decadent democracies of Europe, the victorious Nazis turn their gaze in our direction and scowl, "You're next."

As we prepare to defend our heritage it will pay us to reflect on the conditions which caused the debacle of civilization in Europe. When Hitler began his offensive, the *New York Times*, certainly not an alarmist paper, described the incipient blitzkrieg as a world revolution. It is precisely that. It is a revolt against democracy, interracial tolerance, the dignity of the human spirit, sound literature, experimental art—and an acquisitive economic system. The statesmen of Europe, in the words of a *New York Times* London correspondent, attempted "...to preserve the system of private enterprise and ended by smashing it. (They) set out to save money and squandered it. (They) set out to hold down taxes and sent them sky high. (They) set out to save life and threw lives away by the hundreds of thousands." Which makes it clear that England and France were not fighting to defend democracy but to save a decaying plutocracy.

Speaking of England and France, in this sense, I do not mean the people of those countries; the workers, scholars, artists, scientists and thinkers who created two of the world's finest civilizations. I mean the leaders of finance and business and the aristocratic landlords and their representatives in government who decided national policy. Lord Redesdale, Lord Halifax, Lord Londonderry, the Baldwins, Chamberlains, and Hoares, the "Cliveden set" and their French confederates, the Lavals, Flandins, Bonnets and Daladiers were the real "fifth column" in England and France. They were unmoved when Hitler stamped out personal liberty in Germany, they were discreet in their criticism when he persecuted minorities, they were secretly pleased when he crushed the German labor unions, they acquiesced when he crossed frontiers to plunder his weaker neighbors. They decided to resist only

when Hitler's ambition became a direct threat to Britain's imperial interests which pay handsome dividends to the top families of the kingdom. The disastrous results of their leadership are too obvious for emphasis. The story has been told in too many screeching headlines.

The same type of men are clamoring to "defend" our American democracy. They are the men who admired Mussolini when he "made the trains run on time," who have vociferously demanded "less government in business and more business in government," the American Da'adiers whose first thought in the present crisis is to drive labor back into the sweatshop. It is no accident that the political leadership of American Chamberlainism comes from the South, the section where Negroes are disfranchised because they are black and whites are disfranchised because they are poor. They are the kind of men who led the people of Europe down the long dark road to ruin. They will lead us along the same way if we make the fatal error of committing our future to their keeping.

Such men cannot be trusted with the defense of democracy because they do not know what democracy means. If they did know they would not want to defend it. When they say "democracy" or "America" they are thinking of preserving their privileges and profits. The things are not synonymous. The existing economic system has succumbed to the forces of destruction created within itself, and cannot be successfully defended. If we attempt to defend it under the impression that we are fighting for democracy we will join Poland, Finland, Norway, Holland, Belgium, France, Rumania and England in the list of vanquished nations. Attempting to save a system that is already defunct, we shall lose the precious things in our inheritance. America, to borrow Philippi's phrase, will be "cooked."

FROM HERE AND THERE DURING THE MONTH

● 1939 SAW WIDEST SUPPORT FOR ANTI-LYNCHING BILL

New York.—What N.A.A.C.P. officials regarded as the most important development in the fight to pass a Federal anti-lynching bill, took place in 1939 when representation from every liberal element in the country including both the A.F. of L. and C.I.O. sections of organized labor, and hundreds of civic, social, religious, political, fraternal and religious groups backed the bill, according to the Association's 30th annual report for 1939, published here last week.

With 120,000 signatures secured by the Association to Anti-lynching petitions and some 50,000 signatures secured by other groups, plus resolutions favoring passage of the bill by hundreds of organizations all over the country "the ground was laid for perhaps the most concerted drive behind Anti-lynching legislation that the country has seen in many years."

The Association lists four lynchings for 1939, all men, including one white person. Florida was the scene of two of these lynchings. Arkansas and Mississippi are credited with one each. These figures represent one less than the number announced at the end of 1938. Because no definite clue as to the identity or manner in which he came to his death was found following an investigation, the name of Robert Eggleston was dropped from the list of 1939 lynchings, the report said. Eggleston was a white southern C.I.O. organizer who disappeared.

According to the report the N.A.A.C.P. changed its legal procedure in education cases involving equalization of teachers' salaries and opening up southern and border-state universities to Negroes "from the bringing of mandamus cases in State courts to instituting injunction proceedings and actions for damages in the Federal courts." This change did much to hasten the progress of decisions in these cases to the United States Supreme Court.

In the State of Maryland, Negro teachers, it was said, received more than \$200,000 increased salaries as a result of injunction proceedings instituted by the Association.

Mob Violence Increased

The report pointed to a decided increase in the activities of lawless mobs against Negroes and an increase in the number of cases coming before the N.A.A.C.P. involving "the question of confessions extorted by force and violation which were used to convict Negroes charged with crimes."

● NATIONAL URBAN LEAGUE CITES JOB DISCRIMINATION

Washington.—Justice and right demand that Negro workers receive every chance to work in those industries which are to share in this country's supreme defense effort, officials of the National Urban League declared in a statement presented to the National Defense Commission, here, last week.

"In the last analysis," the statement said, "the status of the Negro and of his inalienable rights are the final test of whether we can unflinchingly and conscientiously face the world in our claims to the right to defend true democracy as a living fore and the 'American Way.'"

L. Hollingsworth Wood, president of the Urban League, issued a supplementary statement from his office in New York. He said:

"Our country faces the world challenge to democracy. To achieve the united whole necessary to meet this challenge we must make our largest outstanding minority feel that they are included as an organic part.

"The need of maintaining the faith of the Negro in American institutions on the one hand and of removing the cause of racial friction on the other was never so great as now."

The League's statement dwelt on the fact that although in many centers private employers are beginning to take workers back in increasing numbers, nowhere is the organization receiving any indication of impartiality by these employers.

A vigorous protest was also lodged against the discrimination practiced by the Federal government in the matter of giving employment to its citizens.

● 32 PRIESTS WORKING AMONG NEGROES IN MOBILE DIOCESE

Mobile, Ala.—Missionary work among the more than a million and a half colored people in the Diocese of Mobile is a vast and diversified undertaking that occupies the full time of 32 priests recruited from the ranks of the diocesan clergy and several religious communities.

Under the care of these zealous men there are firmly established Negro parishes that need regular pastoral care. There are parishes made up of recent converts whose faith needs careful nurturing. There are many sections where the number of colored Catholics is almost nil. Finally, there are many works of charity.

Diocesan Group Directs Work

In such diversified work, divided among many religious groups, coordination of efforts is essential, and the need for coordination has been met by the establishment of the diocesan Catholic Clergy Conference on Negro Welfare. The conference is made up of the Most Rev. T. J. Toolen, Bishop of Mobile, honorary chairman and treasurer, and all the priests who work among the colored people of the diocese. Members of the conference meet with Bishop Toolen twice a year to discuss experiences in the work and to outline future activities.

Father Warren Is Chairman

In the field the conference functions through its committees. The Rev. Vincent D. Warren, S.S.J., is chairman of the conference and head of the publicity committee, whose task is to acquaint American Catholics with what is being done and what should be done to convert the Negro. Father Warren is assisted in this work by the Rev. Joseph Schmutz, S.S.J., of Birmingham and the Rev. John J. Raleigh of Pensacola, Fla.

Through consultation with business and industrial leaders, the unemployment committee seeks jobs for Negroes who are out of work.

—*The Register*, July 5

● THREE GENERATIONS OF NEGRO CONVERTS RECENTLY CONFIRMED

Toledo.—The Sacrament of Confirmation has just been administered here to three generations of one family.

The Most Rev. Karl J. Alter, Bishop of Toledo, officiated at the Confirmation ceremony when Mrs. Pearl Ann Winburn, her daughter, Mrs. Emma Doris Roberts, and her grandson, Charles Roberts, colored converts, were made "soldiers of Jesus Christ" in St. Benedict's church.

The three were baptized together on Holy Saturday and on Easter Sunday received their First Holy Communion. Mrs. Winburn's eldest son, now living in Chicago, was baptized as an infant.

—*Observer*, June 30

● WATSON WINS DECATHLON TITLE IN NATIONAL TESTS AT CLEVELAND

Cleveland.—Bill Watson, who worked his way through Michigan University as secretary to the heavyweight titleholder, Joe Louis, won the 1940 national decathlon champion-

ship today, setting two new records and blasting the hopes of Western Reserve's Joe Scott, who sought his third straight title.

The twenty-one-year-old Negro amassed 7,523 points, awarded for proximity to fixed standards, in the ten-event, two-day test there were nine other competitors.

Watson bettered the world decathlon discus record with a heave of 151 feet 3¾ inches. The old mark of 146 feet 3¼ inches was set by James Bausch, University of Kansas ace, in 1932. Yesterday Watson set a record in the 100-meter dash of 10.8 seconds.

N. Y. Herald-Tribune, June 16

BOOKS

LESSONS IN LIBERTY. By Clarence Manion. University of Notre Dame Press. Notre Dame, Indiana. \$1.50. *MEN AT WORK AT WORSHIP.* By The Reverend Gerald Ellard, S.J. Longmans, Green & Co. New York. \$2.50.

The terrible events of the past week have not been of a nature conducive to complacency and we are driven very forcibly to a revaluation of fundamental notions of conduct and morality. We can relegate notions of morality in international affairs to the limbo of wishful thinking but it is imperative for us to consider very seriously the dignity of man bound to respect and correctly evaluate his personal relations with his fellow beings. In this evaluation we must consider the laws of man and the laws of God, not as separate entities but as two correlated expressions of a full life. In his *Lessons In Liberty*, Professor Manion outlines the relationship and responsibility of man to his Creator and shows that this relationship and responsibility is at the root of our American democracy. The book is intended as a text book and is divided into three sections: substance and purpose of government, forms of government, and method of government. In the light of present-day events it would seem that the first section dealing with the substance and purpose of government is the most important because all developments in government stem from a clear understanding of the purpose of government itself. There is always the fear in the minds of many citizens that the liberties which have been achieved through struggle and difficulties in the past will flounder and eventually be wrecked amidst the licences and excesses of democratic processes and that the remedy might well be a more rigid form of government where the person will be made the servant of an omnipotent state. That is why it is so necessary for those who believe in the democratic ideal and in the dignity of man to study carefully the basic principles of true democracy and abide by them in everyday life. The subtitle of Professor Manion's book, *A Study Of God In Government*, gives the key to his treatment of the subject of Liberty and brings us to a consideration of Father Ellard's study of the development of the liturgical

movement which can be termed the spiritual side of the question.

In the preface to his latest book, Father Ellard strikes the keynote of this relationship when he says: "*Men at work at worship* sets forth a philosophy of life for the individual and for society. This philosophy would restore man to his true relationship with God and his fellow men, and society to its function of developing a harmonious and thoroughly integrated organism." While Professor Manion's book can be read as a continuous exposition of the subject on liberty based on the democratic ideal, Father Ellard's book must be read in the light of the many documents listed in his copious bibliographies. In order that the reader may be lead to consider worship, or rather should we say the relationship of man to his Creator, as related to the daily life of the individual here and now, Father Ellard had couched his text in a popular form which is indicated by a few of the chapter headings: such as, *World worship goes communal*, *Collective bargaining with the Lord*, etc. In order to grasp fully the importance of the *idea* and ideals outlined in this textbook the reader will find it necessary to exercise much intellectual discipline and will be led to a consideration of page, chapter and verse, of many important Papal documents, as well as a mass of related matter on a subject which is of vital importance in these stirring days.

—M. L.

SOCIOLOGICAL SURVEY OF THE NEGRO POPULATION IN SPRINGFIELD, MASS. *The Dunbar Community League.* 1940.

"Measured by normal moral standards, the colored people of Springfield are, on the whole, a worthy and progressive group that deserves commendation for what they have accomplished with the limited opportunities and means at their disposal."

"The real social tragedy of the Negro in Springfield, as elsewhere in New England, is the very limited sphere of his industrial opportunity."

These two paragraphs are taken from the conclusions based upon a survey made in the city of Springfield, Mass., by the Dunbar Community League in 1939. It is the second of its kind made in this New England city, the first being made by the same organization in 1921. The present survey is comprehensive covering pretty nearly all phases of social living of a racial group. Such questions of sociological interest as Population, Industrial Status, Churches, Crime, etc., are adequately covered. The Dunbar Community League has done an excellent study of conditions in Springfield and it is hoped that other cities may soon follow the trail blazed by this efficient organization. Surveys of this character are indispensable, to a proper understanding of the problems arising out of race relationships. For instance, the question of population ratio could not even be discussed unless we knew something of the distribution of a minority race among the members of the dominant racial group. The incidence of criminal activity and mortality rates are intelligible only in relation to the ratio of the larger group to the numerically smaller group. In Springfield there are 2,867 colored people

which is approximately 2 per cent of the total population. Geographically, 32 States, the District of Columbia and eight foreign nations are represented in the colored population of this New England city. The group is widely distributed throughout the city indicating a certain lack of segregation.

The World War (first) had a terrific effect upon the industrial status of the Negro in the North. The entrance of the U. S. into the first World War opened new doors of opportunity for the Negro in the North. However, due to the long and continued depression the colored worker in the North has gone back, in the main, to be the "hewer of wood and drawer of water." Out of 781 employed males, 207 are classified as laborers. The next largest group, Janitors, has 55 members. Porters are next with 46. There are 3 dentists, 3 lawyers and 13 ministers. Two hundred and forty-two employed women out of a total of 357 are classified as Domestics.

And so the survey goes on. Churches, Fraternal and Social organizations, School Attendance, Interest in Politics, Disease and Mortality, Housing, in fact nearly all phases of social living are included. It needs no apology for its existence. The interracial question is not going to be solved by wishful thinking. Of course, mere surveys will not solve it. But if we know just what conditions are we can set about doing something definite to better them, or, where they are good, to maintain them. With the splendid work done in Springfield, it is earnestly hoped that other cities of its size and class may see the value of conducting similar surveys of their own communities.

—J. C. O'C.

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